Journal of Semitic Studies LXX/1 Spring 2025 doi: 10.1093/jss/fgae027
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FIVE EARTHENWARE MANDAIC INCANTATION BOWLS IN ĀBGĪNE MUSEUM, TEHRĀN

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Abstract

This article presents the *editio princeps* of the Mandaic texts of five incantation bowls housed in Ābgīne Museum, Tehrān (627–S, 626–S, 110–S, 109–S and 108–S). Presumably dated to the 6th-7th centuries, the texts include protective formulae and name of the clients for whom they were written. The texts of 627–S and 626–S are written in a spiral manner, 110–S and 109–S are written in four segments and 108–S, which includes some of the earliest attested evidence of *šapta ḏ-pišra ḏ-ainia*, with the text arranged as a spoke, like sunrays.

Introduction*

The Glassware and Ceramic Museum of Iran also known as Ābgīne Museum (hereafter ĀM), located in Tehrān, has preserved a number of historical and contemporary facial arts, including five earthenware Mandaic incantation bowls. In 2021, a graduate student of Āzād University in Tehrān informed me about these Mandaic bowls but the images were not available till 2022. ĀM labeled these bowls as earthenware Mandaic Bowls, which are unglazed and wheel-thrown, and allocated them the numbers 627–S, 626–S, 110–S, 109–S and 108–S.[1] According to information given by ĀM, these bowls were discovered

* I would like to thank Ṭannāz ʾAḥadī-Moḡaddam, Fāṭeme Farhangī-Nīyā & Majid Niknafs for their photographs of the bowls. My appreciation is extended to Nawīd Ṣāleḥwand and Zohre Moḥammadyān Moḡāyer (Katāyun) from Ābgīne Museum for their constructive assistance as well as Aaron Michael Butts, Rāḍīye Solṭānī Tehrānī, Leylā-Sādāt Sajjādī Hezāve and Sūsan Reḍāyī, who gave me some valuable materials. My thanks also go to the anonymous reviewers for their valuable suggestions and comments which have made a significant contribution to the draft. Last but not the least, I'm really grateful of Erica C. D. Hunter for her sympathetic support, valuable comments as well as correcting the English text of the article. All errors are my own responsibility.

[1] S is an abbreviation for Persian Sofāl 'earthenware'.

in Šuštar.[2] Three of five bowls are displayed in the museum's Seashell Hall and the other two are housed in the ĀM depot and cannot be accessed by visitors. The identification information reveals that 108–S, 109–S & 110–S were purchased by ĀM in 1355–11–19 AH = 1977–02–08 AD from an unknown person and 626–S and 627–S were donated to ĀM in 1377 AH = 1998 AD. They have the following ID numbers, and dimensions.

	ID	ĀM ID	Rim diameter	height	Base diameter	content	statistics
1	ĀM.1	627–S	15.3–15.9 cm	7.9 cm	6.2 cm	6 circles	~ 45 words
2	ĀM.2	626–S	18.2 cm	6.3 cm	6 cm	13 circles	~ 85 words
3	ĀM.3	110–S	14.5–15.3 cm	7–7.4 cm	6 cm	63 lines	~ 155 words
4	ĀM.4	109–S	21.5 cm	6.7–7.4 cm	6 cm	60 lines	~ 185 words
5	ĀM.5	108–S	13.7–14.2 cm	8.2 cm	6.4 cm	52 lines	~ 115 words

In 2004, Farzāne Qāyinī made a catalogue of the glassware and earthenware in the ĀM. She gave a short introduction and a Persian translation of ĀM.2, accompanied by two photographs of ĀM.4.[3] In 2012, Rāḍīye Solṭānī Tehrānī based her BA thesis on the Mandaic bowls, looking at texts presumed to be made in Iran including those housed in the ĀM.[4] The Mandaic texts are written with ink on the inner side of the bowls, but in ĀM.4, the text continues on the outer side. ĀM.2 and ĀM.3 have added some words on the outer side.

All of the texts of the bowls are enclosed between two circles (one at the rim of the bowl, the other in the centre). This arrangement may represent the binding of demons between the two circles,[5] indeed as it was common in Iran until recently for people to draw a circle around a person who had epilepsy, as a way to keep what was perceived to be a 'demon' that was understood to possess the person, contained (and therefore could also not 'infect' others).

[2] Šuštar, a Mandaic settlement in southern Iran, today a town in Ḵuzestān province, Iran. Šuštar is not necessarily the place of the bowls production and the text does not indicate where they were produced. However, it is quite probable that they were the products of a local potter.

[3] See F. Qāyinī, *muzey-e Ābgine va Sofālinehay-e Īrān* (Tehran: Research Institute of Cultural Heritage & Tourism, 2004), 64–65 [in Persian].

[4] See R. Solṭānī Tehrānī, *pažuhešī pirāmun-e sofālinehāy-e Mandāyi* (University of Kāšān: BA thesis in handicrafts: Earthenware and Ceramics, 2012) [in Persian].

[5] Cf. N. Vilozhny, *Lilith's Hair and Ashmedai's Horns: Figure and Image in Magic and Popular Art: between Babylonia and Palestine in Late Antiquity* (Jerusalem: Ben Zvi Institute, 2017), 32–35 [in Hebrew].

The sections that follow present a transcription, translation, short commentary and parallel writings. Please note the following standards in the Mandaic text (after Matthew Morgenstern and Ohad Abudraham): Uncertain readings are given as grey letters, e.g. a or ⸢o⸣; breaks in the source and reconstructions are marked with square brackets, e.g. [a] or [o]; superlinear insertions are marked with carets, e.g. ^a^ or ^o^; and scribal erasures are marked with strikethrough, e.g. ~~thuil~~ or ~~ⲁⲃⲅⲇⲉ~~.

1. ĀM.1 (627–S)

The text on ĀM.1 says that it was made in the name of *Sanipāw son of K̲ošnām (L.3). It is constituted by a Mandaean script written in ink on an unglazed earthenware bowl, in a continuing spiral from the centre of the bowl, with the text enclosed between two circles. The text begins at the small circle in the centre and ends at the rim where it is enclosed by a wavy line (maybe like a snake?). The bowl is well preserved, but some words are unclear (L.2 & 3).

Fig. 1. ĀM. 1 from three perspectives; Photo by ĀM

1.1. *Text and translation*

Transcription	L	Translation
ⲁⲃⲅⲇⲉ ⲍⲏⲑⲓⲕ ⲗⲙⲛⲟⲡ ⲕⲗⲙⲛⲟⲡ	1	Armed and sealed is the house,
ⲁⲃⲅⲇⲉ ⲍⲏⲑⲓⲕ ⲗⲙⲛⲟⲡ ⲁⲃⲅⲇⲉ ⲍⲏⲑⲓⲕ ⲗⲙⲛⲟⲡ	2	the wife, the sons, the daughters, the animals, the property of

Transcription	L	Translation
‏ ‏ ‏

L.6: In some instances, recorded in the bowls and amulets, the second consonant of triliteral root of ḤWY has disappeared[11] and ĀM.1 has also **thlun** rather than **thuilun**.

1.3. *Parallels in other Mandaic bowls*[12]

- L.2 vs. BM 91724:1.13.[13]
- L.3–6 vs. A.O. 14.963:3–9.[14]
- L.3–5 vs. Moussaieff 95:11–12.[15]

2. ĀM.2 (626–S)

The bowl is in general well preserved but a small piece at the end of lines 8–10 is missing. The text on the bowl is in Mandaean script (ink on an unglazed bowl), and is written in a continuous spiral from the middle of the bowl. The text starts at a small circle in the center of the bowl and ends at a circle at the bowl's rim. Lines 1–10 are enclosed between these two circles, but three short lines (lines 11–13) are written vertically on the outer wall of the bowl.

A striped scorpion (Mandaic **arqba**)[16] is painted within the line before the end,[17] and a crescent is pained on the top of the bowl

[11] See O. Abudraham, *A Grammar of Early Mandaic* (Jerusalem: The Academy of the Hebrew Language, 2022), 391 [in Hebrew].

[12] See more parallel bowls, J. N. Ford, & M. Morgenstern, *Aramaic Incantation Bowls in Museum Collections*, 196.

[13] published in *CAMIB*, 116 [88M].

[14] published in *MIT*, 212 [Bowl 17].

[15] published in M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', in Sh. Aḥituv, H. Cotton & M. Morgenstern, *Eretz-Israel: Archaeological, Historical and Geographical Studies* 34 (Ada Yardeni volume), (Jerusalem: The Israel Exploration Society, 2021), 115 [in Hebrew].

[16] 'The Mandaean Book of the Zodiac'—known as *Asfar Malwašia*—considered *arqbia* as equal with evil vermin; AM:182 *arqbia urihšia bišia* 'scorpions and evil vermin'. At the same time, having a reptile as a noxious creature in the bowl instead of humanoid demons, may represent Iranian perceptions of the scorpion. Cf. MP *xrafstar* 'reptile, noxious creature'.

It's also noteworthy that Ḵuzestān province has the largest and most diverse kinds of scorpions in Iran; some of which have deadly stings.

[17] Other instances of scorpion depiction: MS 2054/98 is a Mandaic bowl from Martin Schøyen Collection and a scorpion is depicted in its outer part, See N. Vilozhny, *Lilith's Hair and Ashmedai's Horns,* 369 [in Hebrew]; MS1928/21 is a Jewish Babylonian Aramaic bowl from Martin Schøyen Collection and scorpion is depicted in its inner and center part, See N. Vilozhny, *Lilith's Hair and Ashmedai's*, 356. Naama Vilozny pointed out that the scorpion has a magical conception or power and is used for protection in the Gnostic religions and especially for the Mandaean

which is presumably either the scorpions' pincer or a round bracket which sometimes marks the end of a spell on Mandaic bowls (Cf. < in Moussaieff 139:14,19,24,28 as well as Moussaieff 154:13 and << in BM 91724:1.9) and located following L.8 **uhiia zakẖ** (Fig. 2).

Fig. 2. ĀM.2. Striped scorpion and its 'crescent'

ĀM.2 declares that it was written for a female whose name is written in three different ways including L.3 **Gušnaṣp-<prid>**, L.7 **Gušnaṣp-<priad>** and L.9 **Gušnaṣp-<aprid>**. Although L.7 **priad** can represent MP *frayād* 'help, assistance'[18] more possibly her right name is **Gušnaṣp-Āfrīd** 'blessed by Gušnaṣp'[19] whose mother name is Šišin.

Fig. 3 ĀM. 2 from three perspectives; Photo by ĀM

is used on the rings as well as incantation bowls, See N. Vilozhny, *Lilith's Hair and Ashmedai's Horns*, 66–67. Mandaean rituals use a ring attached to a chain called *sekkin dowlā* (Mandaic *sikina ḏ-daula*), there are four animals engraved on the ring including a lion, a scorpion, a bee and a snake. It is used in three ceremonies—birth, marriage and death—to protect the newborn, bride/groom and deceased respectively, See A. ʿAskarī, *Mandā'īyat: dīn-e towẖīdīy-e bāstānī* (Ahvaz: Tarava publication, 2015), 242–244 [in Persian].

[18] Cf. **Hōm-Frayād**, See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 97 [n.442].

[19] Cf. **Arz-āfrīd**, **Mihr-āfrīd** and **Ohrmazd-āfrīd** as well as **Gušnaṣp-dād**, See respectively P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 48 [n.140], 126 [n.628], 139 [n.704] and 96 [n.413].

2.1. *Text and translation*

Transcription	L	Translation
Inner Bowl		
‏ⲁⲙⲉⲁ ⲟⲉⲥⲉ ⲥⲥ ⲁⲕⲧⲱⲁⲕ	1	In the name of Life, may there be healing
ⲏⲗⲯⲥⲙ ⲁⲕⲧⲕ ⲁⲏⲉⲕⲗ ⲏⲗⲥⲙⲏ ⲥⲥ ⲏⲩⲟⲉⲩⲕⲕⲧ	2	for the house, the dwelling, the residence, and the building of
ⲁⲙⲏ ⲩⲉⲱⲁⲕⲱⲁ ⲙⲁ ⲩⲉⲕⲩ ⲭⲙⲉⲩⲱⲙⲯ ⲁⲏⲁⲕⲧ	3	Gušnaṣp-(Ā)frīd daughter of Šišin. Be expelled and driven out
ⲙⲁⲕⲁⲙⲁ ⲙⲁⲕⲧⲕ ⲙⲁⲕⲁⲙⲁ ⲥⲥ ⲏⲩⲉⲟ ⲟⲥⲙⲁⲟ ⲁⲕⲁⲙⲁ	4	the eye that envied (and) hungered, envied, envies the gods
ⲥⲥ ⲏⲯⲗ ⲙⲁⲕⲉⲕ ⲙⲁⲕⲧⲕⲁ ⲁⲏⲉⲕ ⲥⲥ ⲟⲉⲕⲁⲕⲕⲕ ⲁⲗⲯ ⲙⲁⲗⲯⲙ ⲕⲁⲟⲟ	5	of the house, and hungered, hungers the sons of Adam, deceived, deceives in the heights.
ⲗⲉⲉⲉ ⲭⲁⲁⲩⲉⲕⲁⲕⲁ ⲭⲁⲟ ⲙⲉⲉⲁⲟ ⲁⲕⲭⲩ ⲭⲙⲁ ⲕⲁⲁ ⲕⲁⲁⲩ ⲥⲁⲁⲩ ⲩⲕⲕⲩⲙ ⲁⲕⲩ	6	I adjure you (f.) and put you (f.) under oath by Bēl and Nabu and Nirig. Be expelled and disappear from the body,
ⲥⲥ ⲏⲟⲉⲩⲕⲕⲁ ⲏⲗⲯⲥⲙ ⲁⲕⲧⲕ ⲁⲏⲉⲕ ⲩⲉⲱⲁⲕⲱⲁ ⲙⲁ ⲩⲟⲉⲕⲩ-ⲭⲙⲉⲩⲱⲙⲯ ⲥⲥ ⲙⲉⲉⲕⲧⲱⲁⲕⲱⲁ	7	the house, the dwelling, the residence, the building of Gušnaṣp-Āfrīd daughter of Šišin, in the names of
ⲁⲱ[ⲁⲯⲉ ⲱ]ⲥⲥⲥ ⲥⲧⲱⲩ ⲟⲉⲩⲁⲗⲁⲕⲏ ⲩⲉⲁⲱ ⲁⲕⲁⲕⲕⲥ ⲁⲉⲉⲁⲕⲕⲥ ⲉⲁⲕⲕⲥ ⲁⲕⲁⲱⲩ ⲥⲥ ⲥⲉⲟ| ⲟⲉⲥⲉ < [scorpion]	8	these angels. Write on a [in the bo]wl of the clay and bury in the exterior gate, Life is victorious, > [scorpion]
ⲏⲗⲩ[ⲥⲕ ⲏⲕⲧⲕ ⲁⲏ]ⲉⲕ ⲏⲉⲗⲥⲙⲏ ⲁⲙⲁⲟⲁ ⲩⲉⲕⲩⲟⲩⲭⲙⲉⲩⲱⲙⲯ ⲙⲁ ⲥⲥ ⲏⲩⲟⲉⲩⲕⲕⲧ ⲙⲩⲉⲕⲟ	9	May there be healing for the h[ouse, the dwelling, the resid]ence, the building of Gušnaṣp-Āfrīd daughter of Šišin,
ⲁⲕⲙⲉ ⲥⲕⲁⲁ ⲩⲉ ⲩⲉ ⲥⲥ ⲁⲕⲧⲱⲁⲕ [ⲩⲉ]ⲕⲁⲁ ⲩⲉ ⲩⲉ ⲥⲥ ⲁⲕⲧⲱⲁⲕ	10	in the name of 'Yes, Yes and A[men]'.
Outer Bowl		
ⲏⲁⲙⲁ–	11	The sealing
ⲥⲥ ⲁⲙⲕⲏ–	12	of the house
ⲁⲏⲉⲥ ⲁⲏ–	13	(of) Life

2.2 *Commentary*

L. 3, 7 & 9: Although **Gušnaṣp** is a male name, in ĀM.2 with its second part either as L.3 **prid**, or L.7 **priad**, or L.9 **aprid** followed by **pt** 'daughter of' it represents a female name,[20] Cf. T28002:4, 13, 15 **gušnaṣ br šišin**.[21] **Gušnaṣp** comes from an MP form of OIr. *vr̥šna-aspa-*

[20] The scribe of a lead scroll erroneously wrote at its end **gušnaṣp pt pridrmi**[ṣ] for **gušnaṣp br pridrmi**[ṣ], See C. Müller-Kessler, 'Aramäische Koine—Ein Beschwörungsformular aus Mesopotamien', *Baghdader Mitteilungen* 29 (1998), 341 [L.23].

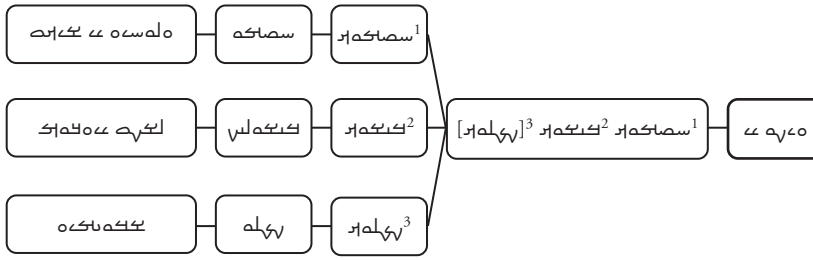
[21] See J. N. Ford & O. Abudraham, 'Syriac and Mandaic Incantation Bowls', *ADCA Reports: The Antiquities Department of the Civil Administration* 1 (2018), 103–104.

‘(who has) male horses’ and **Āfrīd** from an MP form of *ā.frī.ta-* ‘blessed’. This name is also attested in JBA incantation bowls by omission of the middle *a* and final *t* as **gwšnṣppry** (read as *Gušnaṣp-fri*) in some instances including JBA 23 (MS 2053/206:5), JBA 37 (MS 2053/123:2, 5, 8), JBA 59 (MS 2053/174:5, 7).[22]

L. 3, 7 & 9: **Šišin** is possibly an Iranian name.[23]

L.4: Cf. Moussaieff 24:12 & 13 mentions **aina bišta**. It is possible that **aina** is the referent of the clitic pronouns of the adjuration verbs in L.6 of ĀM.2, and that it is ordered to be expelled and to disappear with **pšr** and **puq** as imperative verbs rather than Moussaieff 24:13 **tipšrai** and **tipqai**, YM 1:2:4 **pšar** and **puq**.

L.4–5: The occurrences of a perfect peal following into an imperfect peal may shows a literary use of tense which means in the past it did, in the present it is still doing, but by this amulet there is a wish and prayer to not continue in the future. So, it seems the complete sentence should be like this:



In ĀM.2 there is a triad of ‘the Gods of the house’ i.e. the idols, ‘the sons of Adam’ i.e. humans and ‘the heights’ i.e. the angels, while in its parallel, Moussaieff 24:12, there is a doubling of ‘the Gods’ and ‘the sons of Adam and Eve’. The entire line is translated differently by Matthew Morgenstern.[24]

[22] See S. Shaked, J. N. Ford & S. Bhayro, *Aramaic Bowl Spells: Jewish Babylonian Aramaic Bowls* (MRLA, 1) (Leiden: Brill, 2013), 135, 185, 260–261.

[23] J. A. Montgomery, *Aramaic Incantation Texts from Nippur* (Philadelphia University Museum, 1913), 219–220.

[24] M. Morgenstern, ‘Five Mandaic Magic Bowls from the Moussaieff Collection’, 111 [in Hebrew]:

’אשה בכיה עלמה ׳׳ בכיה לכיש ׳׳ בכיה עלמה שה
זוזי והסתלקי עין רעה שקינאה ורעבה. שקינאה (למה) שמקנאים אלילים ורעבה
שרעבה לבני אדם וחוה‘

L.5: Bēl, Nabu and Nirig resembles the Mesopotamian triad of Marduk, Nabu and Nērgal,[25] also found in Moussaieff 24:13, 45:12.[26]

L.8: At the end of the line and the formula, but before the scorpion, the word is written as **uhiia zakh̲**. It represents the phenomenon of spelling **h̲** instead of **ia**; there are other instances of this in the epigraphic corpus.[27]

L.10: '**yn** '**yn uam**[**in**] is also known from Syriac incantation bowls, ܐܡܝܢ ܐܡܝܢ 'Yes and Amen' which considered as a 'liturgical formulae and doxology'[28]. It is also found in JBA incantation bowls **אין ואמן אין** and considered as a 'magic name' or 'word of power'[29] and here it has become a supreme power that the sentence ends with his name.

2.3 *Parallels in other Mandaic bowls*

- L.1–3 vs. Ashmolean 1930.41:1–4;[30]
- L.3–6 vs. Moussaieff 24:12–13[31]; Amulet MS 2087/13 palimpsest recto part VII:11–28;[32]
- L.6–8 vs. Amulet MS 2087/13 palimpsest verso part VIII:1–7;[33]

[25] In Mandaic *haršia bišia*, See E. S. Drower, 'A Mandæan Book of Black Magic', *JRAS* 2 (1943), 181, the third of the triad is different and thus they are Bēl, Nabu and Nišra and respectively sundered from *babil* 'Babylon', *bursippi* 'Borsippa' and *kaškar* 'Kaškar', See J. C. Greenfield, 'A Mandaic Miscellany', *JAOS* 104:1, (1984), 81–82.

[26] See C. Müller-Kessler & K. Kessler, 'Spätbabylonische Gottheiten in spätantiken mandäischen Texten', *Zeitschrift für Assyriologie* 89:1 (1999), 65–87; E. C.D. Hunter, 'Comparative Perspectives on Šapta ḏ-pišra ḏ-ainia', 122.

[27] See O. Abudraham, *A Grammar of Early Mandaic*, 30 [b4] [in Hebrew].

[28] Cf. Revelation 1:7, Greek ναί, ἀμήν; See G. Abousamra, 'Syriac Magic and the Contemporary Christian Milieu: Continuity or Discontinuity?' in M. Moriggi, & S. Bhayro (eds), *Studies in the Syriac Magical Traditions* (MRLA, 9) (Leiden: Brill, 2021), 187–201.

[29] See J. N. Ford, & M. Morgenstern, *Aramaic Incantation Bowls in Museum Collections*, 107.

[30] published in G. R. Driver, 'A Magic Bowl', *Revue d'Assyriologie et d'archéologie orientale* (1930), 62.

[31] published in M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', 111 [in Hebrew].

[32] published in O. Abudraham, 'An Ancient Mandaic Palimpsest Amulet: An Examination of Three Magic Lamellae', in Sh. Aḥituv, H. Cotton & M. Morgenstern, *Eretz-Israel: Archaeological, Historical and Geographical Studies* 34 (Ada Yardeni volume), (Jerusalem: The Israel Exploration Society, 2021), 8 [in Hebrew].

[33] published in O. Abudraham, 'An Ancient Mandaic Palimpsest Amulet: An Examination of Three Magic Lamellae', 8 [in Hebrew].

- L.8 vs. ROM 931.4.1:2.14–15;[34]
- L.10 vs. Pognon 13:14[35]; IM 114981:45;[36]
- L.11–13 vs. Moussaieff 26:9.[37]

3. ĀM.3 (110–S)

The text on ĀM.3 is written in ink in Mandaean script on an unglazed earthenware bowl, the text (in the inner part) is divided into four sections (A:L.1–17, B:18–34, C:35–48, D:49–62). Each section starts from the centre where there is a small circle. The opening lines of each section are thus much longer and have more characters than the end lines which may be only a word or even just the syllables of a word. A large circle has been drawn on the exterior wall of the bowl which has one word written vertically (L.63). There is no demon or drawing on this well-preserved bowl.

ĀM.3's text names a male Bābāy son of Anoš (L.5–6, 51) who is called simply Bābāy (L.49) and his wife Šišig/Šišug daughter of Ābmāg (L. 6–7, 52). Yūḵāḇar-Zīwī (L.35) is mentioned mythologically as the saviour-spirit who wrote the bowl.

Fig. 4 ĀM. 3 from three perspectives; Photo by ĀM

[34] published in W. S. McCullough, *Jewish and Mandaean Incantation Bowls in the Royal Ontario Museum*, (University of Toronto Press, 1967), 14.

[35] published in *MIT*, 166.

[36] published in E. C.D. Hunter, 'Two Mandaic Incantation Bowls from Nippur', *Baghdader Mitteilungen* 25 (1994), 610.

[37] published in M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', 114 [in Hebrew].

3.1. *Text and translation*

Transcription	L	Translation
		Section A
ـــصס ס׳׳ ׳׳ ס׳׳סכתקסכ	1	In the name of Life, may there be binding
סתכתנ סת׀כס׀ סתנסס סכ–	2	and healing, arming, sealing,
סת׳׳סכל ס׳נ׳ נ סתכסלר	3	guarding for the house,
ס׳ס׳כככנ סלכנכ סכנב	4	the dwelling, the residence, the building,
ככ ׳׳סכסכ ׳׳ סתקנכסכנ	5	and the threshold of Bābāy son of
?קסכסס/?קסכסס סס׀ס סמנס	6	Anoš and his wife Šišig/Šišug
ס׳׳סכלנ ?סכתכס תפ	7	daughter of Ābmāg and for their sons,
נסת׳סכלנ ס׳כנכ׳׀	8	the males, and for their daughters,
ת׳׳כסס׀ סת׳סככנ	9	the females. I adjure
ـــס׳׳כתכנ נכנ׳׳ל׀ס	10	you (pl.) and put
ל׳׳כנס׳׳כ נכל–	11	you (pl.) under oath by Yāhêḇ-êl,
סכככ?כ ס׳נ׳לכת	12	the angel, by that one
ככקנתכ ׳׳	13	who was appointed over
ס׳נ׳ל׀ס כל	14	male
לכנ ס׳כנ׳׀	15	gods and
–סכתסכס	16	female
סת–	17	goddesses
		Section B
סכככ? נכ נ׳׀נסכ סת׀סככנ	18	by this (bowl). That one
סכנסנ ס<נ>כנכ כל נ׳׳׳כ׳׳ת ׳׳	19	who kneels on his knees and shouts
סכנכנ סככל ס׳׳נס׀ס ס׳נככ	20	between the heaven and the earth and rises up
^ס^׳׳סת׳ נ׳נסס נכ סתכככ	21	his cry toward that master
ـــכנס ס׳׳נכככנכ כ׳׳ס׳׳ ׳׳	22	who sits on the lofty heights.
ـــכסת׳ נ׳׳כ׀ס׳ כל כנ ס׳׳׳–	23	If he kneels on his right (knee),
ס׳׳כנכ ס׳נסכ׀ס נ׳׳׳–	24	the gods shout
ס׳׳כנ ס׳׳כסכ?נ	25	and the mighty ones groan
^ס׳^נכת׀סכככ׳׳ נכנכנ׳׳ס	26	and the angels shake.
–סת׳ נכלכ סכנ כנ	27	If he kneels on his left (knee),
-ס׳׳ סת׀סכסכס נ׳׳׳כ–	28	the goddesses fall
ס׳׳׳׳כנכ נכ–	29	and the amulet-spirits
ـــסכנ ס׳נ׳סכ	30	cry and shout
ـــס׳׳׳כנ סכנ–	31	and the Liliths
ـــנכס׳׳׳ת סת–	32	wail.
ס׳נס נכ-	33	And I
נכ	34	am
		Section C
ת׳׳נסכס |נס ססקנת	35	Yūḵāḇar-Zīwī[38], I adjure

[38] Cf. revised version of ROM 949.94:14 <kbar ziuḥ> *ḵāḇar-Zīwī*, See W. S. McCullough, *Jewish and Mandaean incantation bowls in the Royal Ontario Museum*, 49 [Bowl E].

Transcription	L	Translation
𐡅𐡏𐡓𐡊𐡊𐡅 𐡅𐡒𐡀𐡋𐡄	36	you (pl.) and put you (pl.) under oath
^𐡄𐡒^𐡔𐡑 𐡄𐡀𐡉𐡒 𐡔𐡃 𐡆 𐡐𐡊𐡐𐡒𐡒	37	by the one who is in his splendour and light
‒𐡉𐡀𐡋𐡒 𐡅𐡒𐡀𐡄𐡐𐡊 𐡋𐡉𐡒𐡊 𐡆	38	who reveals your (pl.) mysteries.
𐡅𐡒𐡅𐡊𐡉𐡊𐡄𐡅 𐡅𐡒𐡅‒	39	He revealed you (pl.) and set you (pl.)
^𐡑<𐡒>𐡅^𐡔𐡊𐡀 𐡆 𐡄𐡄 𐡊𐡔𐡔𐡊𐡄𐡀	40	to serve me. When I saw you,
‒𐡒𐡄𐡐𐡄 𐡅𐡒𐡅𐡊𐡓𐡓𐡒	41	I wrote you (pl.) and I bound
𐡄𐡊𐡒𐡄𐡐𐡄 𐡅𐡒𐡅𐡊‒	42	you (pl.) and I bound
𐡅𐡒𐡀𐡊𐡔𐡍𐡋	43	your (pl.) name
^𐡄^𐡀𐡐𐡊 𐡐𐡊𐡒𐡐𐡊	44	by four mysteries
‒𐡅𐡊𐡒𐡐𐡊𐡊𐡔	45	and I buried
𐡅𐡒‒	46	you (pl.)
𐡄𐡊𐡐𐡊	47	(in) the gate
𐡆	48	of

Section D

𐡄𐡊𐡔‒ 𐡔𐡃 𐡅𐡀𐡔𐡌 𐡀𐡄𐡐𐡊	49	Bābāy. This is the phylactery
𐡄𐡀𐡔𐡊𐡒 𐡀𐡒 𐡌𐡍𐡄𐡊𐡋𐡊 𐡆 𐡔𐡌‒	50	of Liliths, when they appear
^𐡔𐡌^ 𐡍𐡕𐡅𐡄 𐡊𐡊 𐡀𐡄𐡐𐡊 𐡆 𐡌𐡀𐡄𐡐𐡊	51	in the home of Bābāy son of Anoš, he
^𐡑^𐡓𐡒 𐡐𐡊𐡒𐡄𐡄 𐡖𐡍𐡄𐡊𐡍/𐡑𐡍𐡄𐡊𐡍 𐡌𐡍𐡄	52	and his wife Šišig/Šišug daughter of Ābmāg
‒𐡄𐡒𐡔 𐡄𐡊𐡒𐡀 𐡔𐡔𐡀𐡄𐡒𐡔	53	and their sons, males, and their daughters,
‒𐡄𐡅𐡔𐡋 𐡌𐡍𐡄𐡊𐡔𐡔𐡖 𐡔𐡍‒	54	females, for their animals
𐡖𐡅𐡄𐡅𐡊𐡒 𐡔𐡍‒	55	and their property
𐡔𐡀𐡄𐡊𐡔 𐡊𐡔𐡋𐡋	56	and their bread and their water
‒𐡄𐡐𐡐𐡊𐡔 𐡔𐡐𐡊𐡄𐡔	57	and their bed and their pillow
^𐡔𐡍^𐡄𐡅𐡔𐡔 𐡔𐡊‒	58	and their animals
𐡖𐡅𐡄𐡅𐡊𐡒	59	and their property.
𐡄𐡀𐡔	60	The Life
‒𐡅𐡉𐡄|	61	(is) victor-
𐡖‒	62	-ious.

Outer

𐡌𐡊𐡓𐡄𐡄	63	I adjure (-).

3.2 *Commentary*

L.5, 49, 51: **Bābāy** is an Aramaic form of Pābag which is a hypocoristic form of **pāpa-* as **pāpaka-*.[39]

L.6, 51: **Anoš** is an Iranian name, cf. Av. *an-aoša-* 'immortal' or 'sweet'.[40]

L.6, 52: **šišig/šišug** possibly consists of **Šiš/Šuš** 'Susa'+ MP -ig/-ug '-ian' which means 'Susian' or even as a hypocoristic form for **Šišin** (See commentary of ĀM.2).

[39] See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique* (Vienna: VÖAW, 1985), 141 [n.723].

[40] See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 42 [n.101].

L.7, 52: **Ābmāg** possibly consists of MP **āb** 'water'+ MP **māg** which has a relation to the first part of the problematic title of KKZ:10 **MKTKY/mktky**[41] which Harold Walter Bailey related to mak- 'to immerse, to moisten' and **makata-ka-* 'Baptist'.[42] This can be considered an equivalent to the Parthian <'bšwdg> /abšōdag/ 'the Baptist' from Parthian **āb** 'water'+ **šōd** 'to wash'.[43]

L.5: In addition to the known related words in JBA, Syr and Arabic *uskuffah*, in Persian the word *sakku* as well as *sakup* comes also from the same Greek root i.e., σκέπη.[44]

L.24–26: The triad of Gods, Men and Angels is repeated again.

L.32–33: **mialala** from YLL 'to wail, howl, lament'.[45]

L.49–50: **qmaha** is also found as a loanword as <qm'hg> / kamāhag/ in the magical texts in Manichaean Middle Persian (M389 & M8430/I/).[46]

3.3 *Parallels in other Mandaic bowls*

- L.1–49 vs. CBS 2971:1.1–2.2.[47]
- L.1–4 vs. ROM 949.94:1–2;[48] ROM 931.4.2:1–2.[49]
- L.9–44 vs. IsIAO 5205:4–11.[50]

[41] See F. de Blois, 'Naṣrānī (Ναζωραῖος) and ḥanīf (ἐθνικός): Studies on the Religious Vocabulary of Christianity and of Islam', *Bulletin of the School of Oriental and African Studies* 65:1 (2002), 6 fn. 31, for different theories about its etymology.

[42] Known as a loanword in Armenian *mkrta-*, *mkrtem* 'to wash (hands), immerse in baptism' as well as *mkrtaran* 'font, baptistery', all from OIr. **makṛta-* 'baptist', See H. W. Bailey, 'Indo-Iranica', *Indologica Taurinensia* (1982), 17.

[43] The word occurs in the currently available corpus either in plural form or plural noun:

MKG(663) M4575/V/i/1/ *'bšwd(g'n)*; MKG(1822) HWP/B/12/ *['b](š)wdg'n)* 'baptists'. MKG(11) M1344+M5910/R/1/ *['b](šwd)gyft* '*baptist community'. Werner Sundermann considered the word as a MPersianized form of Syriac *mnaqqdē* (Sg. *mnaqqḏā* > **mmaqqḏag* > **makdag*) which means 'die Sich-Reinigenden' and then translated to Greek ἀποχαθαίρεσθαι and Arabic *al-muğtasila*, See W. Sundermann, 'Parthisch 'bšwdg'n, die Täufer', *Acta Antiqua Academiae Scientiarum Hungaricae* 25 (1977), p. 242.

[44] In Fārs province, Zarḡān, Dawān and Now-Bandegān use *sakkūn*.

[45] See *MD*, 192.

[46] See D. Durkin-Meisterernst, 'The Apotropaic Magical Text M389 and M8430/I/ in Manichaean Middle Persian', *ARAM Periodical* 16 (2004), 148.

[47] published in *MIT*, 262 [Bowl 25].

[48] published in W. S. McCullough, *Jewish and Mandaean Incantation Bowls in the Royal Ontario Museum*, 48 [Bowl E].

[49] Ibid, 29 [Bowl D].

[50] published in M. Moriggi, 'Aramaean Demons in Rome Incantation Bowls in the Museo Nazionale d'Arte Orientale', *East and West* 51:3/4 (2001), 212.

- L.20–42 vs. BM 91774:7–10.[51]
- L.58 vs. A.O. 2629:10 & 11.[52]

4. ĀM.4 (109–S)

The text on this bowl is written in ink in Mandaean script on unglazed earthenware. The text (in the inner part) is divided into four sections which are not symmetrical in size or form (A:L.1–16, B:17–33, C:34–49, D:50–57). The text in each section starts from the centre where there is a small circle. The opening lines of each section are thus much longer and have more characters than the end lines which may be only a word or even just the syllables of a word. Some words are damaged. A large circle has been drawn on the exterior wall of the bowl enclosing two lines (L.57–58) that are a continuation of the text. There is no demon or painting on the bowl which is well preserved but some words are missing.

ĀM.4 is very similar in content to the bowl published by Maria Gorea from a private collection [ĀM.4:1–55 vs. Gorea:3–15], [53] to the extent that one can be used to restore and correct the other.

ĀM.4 contains the names of a male, Pāpā son of ʿĒmmāy (L.2–3, 58, 59) and his wife Anušay daughter of Lilōy (L.58).

Fig. 5 ĀM. 4 from three perspectives; Photo by ĀM

[51] published in *CAMIB*, p. 137 [105M].
[52] published in *MIT*, 230, 232 [Bowl 21].
[53] See M. Gorea, 'Trois nouvelles coupes magiques araméennes', *Semitica* 51 (2001), 73–78.

4.1. *Text and translation*

Transcription	L	Translation
		Section A
ܗܟܝܫ ܗܝܪܟܠ ܗܠܫܝܐ ܗܡܨܐ	1	May there be healing for the house, the dwelling,
ܟܟ ܗܓܗܓ ܕ ܗܓܐܓܪܟ ܗܠܓܫ	2	the residence, the building of *Pāpā* son of
ܐ|ܟܝ ܗܟܟܝ̈ ܣܕ ܗܓܐ ܪܗܟܟ	3	*Ēmmāy*. I am the armed
ܪܡܐ ܓܟ [54]ܐܪܟܟ ܕ ܐ|ܟ|ܟܫ	4	and well-equipped man, who came from under
[55][ܗܠ] ܠܫܣܐܪܝ̈ ܟܡܐܟܨܐ ܕ ܗܒܪܟ	5	the hand of *Abātur* and *Ptāhil* [and not]
^ܐܪ^ܓܗܠܟ ܕ ܣܪܗܒܪܟ ܐܪܡܐ ܓܟ	6	from under the hands of the angels
ܕ ܐܪܟܐܟ̈ ܗܓܟܨܟܫ ܕ	7	of destruction, the mighty ones who
ܟܟܗ ܐܪܟܟܡܪܟ ܣܓܫ	8	are called the seven
ܡܓܝܨܟ ܐܫܐܪܟ̈ ܟܗ	9	planets. I looked
ܗܟܟܠ ܒܡ|ܫ	10	and saw *Yurbā*,
ܒܗܓܓ ܕ ܒܡܓܝܗܟ	11	in the celestial-dwelling of himself,
^ܐ^ܟܐܟ̈ [56]ܗܠ|ܨ̈ ܓܝ	12	with two mighty leading
ܓ|ܟܡ	13	him,
-ܗܟ//ܐ	14	*Aṭrpān*
ܗܠܗ [57]ܓ-	15	and *Lupān*,
ܐܝܠܟܡ	16	the angels
		Section B
ܐܝܟ ܟ ܫܨܐ ܕ ܗܝܗܫ ܕ	17	of the darkness who marched on the human
-ܗܠܟ ܣ|ܗܟ//ܟ ܐܗܗܓܐ	18	beings with their bows (?) and their forces
^ܐ^ܡܐܟ̈ ܐ|ܟ|ܟ ܣܟܡ̈ܟ ܣ|-	19	and their lapidation to destroy the houses
ܣ|ܐ[ܟ] ܣܟ ܐ|ܗܝ [58]|ܡܗ	20	and ruin the residences. From their [se] crets,
ـــ|ܟ ܣܟ ܐ|ܟ|ܟ ܐ|ܐܗܟ	21	they make temple-spirits and from
ܐܝ|ܟ|ܟ ܐ|ܟܐܗ ܣ|ܟ-	22	their pebble-spirits, they settled the temple-statues,
ܟ|ܐ|ܐ ܕ ܗ|ܟ ܠ|ܟ|ܨ|ܟ	23	they torment the sons of the Adam
-ܐ|ܗ ܐ|ܟ ܠ|ܝ|ܟ|ܟ	24	and persecute the sons of the
ܐ|| ܕ ܟ|ܟ ܟ|ܟ-	25	great family of Life.
^ܟ|^ܟ ܠ|ܐ|ܟ|ܐ|ܟ	26	They enrage the master
ܐ|ܟ ܕ	27	of the house
ـــ|ܠ|ܟ ܣ|ܟ|ܟ|ܣ|ܟ	28	with their amulets and their
ܣ|ܗ|ܓ ܕ ܣ|ܗ-	29	own angels,

[54] Gorea: 5 ܪ|ܣ ܕ.
[55] Cf. Gorea: 5.
[56] Gorea: 5 ܗ|ܨ.
[57] Gorea: 7 ܓ|ܝ//ܟ.
[58] Gorea: 9 ܐ|ܗ|ܡ|ܗ.

Transcription	L	Translation
⁵⁹ⲁⲯⲁⲗⲕⲏ ⲗⲉⲥⲏⲉ	30	*Yuhaḇil* the angel
ⲁⲗⲕⲥⲏⲧ	31	by his breath
ⲗⲁⲥⲏ	32	injured
[ⲙ]ⲉⲁⲗⲕ	33	them

Section C

ⲙⲉⲁⲗⲕ ⲓⲁⲫⲕ ⲁⲓⲫⲓⲕⲕⲏⲧ	34	and with his rage he raged at them.
ⲙⲩⲉⲕⲉⲁⲥⲩ ⲁⲥⲏⲩ ⲉⲉ ⲁⲗⲕⲥⲕ	35	With steam of his mouth, he snatched up
ⲩⲁⲙⲁⲥ ⲟⲉⲁⲥⲫⲟ ⲩⲉⲕⲙⲗ	36	the two mighty ones and overturned
⁶⁰ⲙⲉⲁⲩⲁⲩⲁⲟ ⲗⲁ ⲙⲩⲉⲕⲕⲁ	37	(and) cast them upon their faces
ⲙⲙⲉⲟ ⲁⲩⲏ ⲙⲗⲕⲕⲏⲁⲁ	38	saying to them: 'Whence have you come
ⲙⲩⲉⲁⲗⲕⲥⲙ ⲙⲩⲉⲩⲕⲙⲙⲕ	39	with your bows (and) your forces
ⲙⲩⲟⲉⲁⲥⲏⲫⲕⲁ	40	and your lapidation
ⲙⲙⲁⲗⲙⲩⲫⲁⲕ ⲥⲙⲁⲥⲁ	41	and why have you been sent
ⲟⲉⲩⲕ ⲗⲁ	42	against the human-
ⲉⲁⲕ ⲟⲉⲕⲥⲕⲗ ⲟⲫⲁⲩⲟ	43	beings to destroy the houses
ⲟⲉⲙⲁⲗ ⲟⲉⲙ–	44	to ruin
ⲟⲉⲗⲩⲉ	45	the residences
ⲙⲏ ⲙⲉⲁⲥⲙⲩⲗⲙ	46	and to remove them from
ⲙⲉⲁⲥⲙⲕ	47	their dwellings?
ⲙⲩⲉⲓⲁⲏ ⲕⲙⲁ	48	Take your mysteries
ⲗⲉⲕⲙⲁ	49	and receive
ⲙⲩⲙⲓⲁⲏⲥⲕⲏⲏ	50	your oaths

Section D

ⲟⲉⲩⲁ ⲟⲉⲩⲁⲏⲕ ⲙⲩⲉⲓⲁⲏ ⲗⲁ ⲗⲉⲗⲛ	51	and reveal your mysteries. With pure vessels
ⲁⲩⲉⲫⲁ ⲁⲏⲁⲏⲕⲟ ⲉⲉ ⲁⲩⲉⲁⲏⲁ	52	and sorb cane and a knife
ⲙⲟⲩⲁⲏⲥⲩ ⲁⲗⲓⲥⲩ ⲁⲗⲛ ⲉⲉ	53	that is all iron, let them put
ⲗⲁ ⲩⲉⲓⲁⲙ ⲁⲏⲁⲏⲕⲛⲁⲗ	54	this spell on
ⲗⲏⲕⲣ ⲉⲉ ⲟⲉⲏ ⲁⲙⲗⲕⲏ	55	the amulet (?) of water and let them bury
ⲁⲁⲁⲁⲁⲁ ⲁⲩⲏⲁⲁ–	56	it in the gate,
ⲁⲏⲏ	57	then
ⲁⲁⲁⲁⲉⲟ	58	in the four

Section E (external part)

ⲟⲉⲏⲏⲁⲁ ⲏⲙⲏ ⲁⲏⲁⲗⲕ ⲉⲉ ⲁⲙⲁⲩⲏⲏ ⲉⲁⲏⲕ ⲏⲁⲁ ⲁⲩⲁⲩ ⲉⲉ ⲁⲗⲉⲥ ⲉⲉ ⲁⲙⲁⲩⲏⲏ ⲁⲙⲙⲏ ⲟⲙⲗⲁ ⲙⲁⲩ ⲉⲟⲁⲙⲩⲁⲁ ⲁⲏⲏⲗ –ⲥⲉ ⲁⲏⲙⲏ ⲁⲙⲉⲁⲗⲁ ⲁⲗⲥⲙⲏ ⲁⲙⲟⲁⲁ	59	corners of the roof, then in the four corners of the residence of *Pāpā* son of *Ēmmāy*, the man, and of *Anušay* daughter of *Lilōy*, the woman, and may there be healing to the house, the dwelling, the
ⲉⲁⲏⲕ ⲁⲁⲁ ⲁⲩⲁⲩ ⲉⲉ ⲁⲩⲟⲩⲉⲏⲁ ⲁⲗⲉ–	60	residence, and the building of *Pāpā* son of *Ēmmāy*.

[59] Gorea:12 ⲁⲩⲁⲗⲕⲏ ⲁⲗⲉⲁⲙⲉ

[60] **np** is written twice.

4.2 *Commentary*

L.2–3: **Pāpā** either means 'father' or is a variant of Pābāg[61] and '**Ēmmāy** means 'mother', and here they represent the personal names of the clients.

L.18 & 39: **bqbnaiun** ܒܩܒܢܝܐܘܢ and **bqbnikun** ܒܩܒܢܝܟܘܢ (Fig. 6) which in its both occurrences in ĀM.4 is preceded by **h'la** 'force', and is an unknown word. It may be a variant of **qamana/qmana** 'bow, weapon'.[62]

Fig. 6 L.18 b-qbnaiun (left) and L.38 b-qbnikun (right) in ĀM.4; Photo by Ṭannāz 'Aḥadī-Mogaddam

L.23: **msnqilun** ܡܣܢܩܝܠܘܢ (Fig. 7) vs. Gorea:7 **umh̊nqilun** ܘܡܗ̊ܢܩܝܠܘܢ[ܣ]. SNQ I 'to torment, to torture'[63] rather than HNQ 'to choke, strangle, suffocate'[64].

Fig. 7 L.23 msnqilun in ĀM.4; Photo by Ṭannāz 'Aḥadī-Mogaddam

L.55: **mglata ḏ-mia** also occurs in Gorea:15 where it literally means 'a scroll or parchment made of gut or skins' presumably designating the object itself, as a place for writing and at the same time as a water container, hence its translation is 'l'amulette aux eaux'.[65] It also occurs

[61] J. Naveh & S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*, (Jerusalem: Magnes Press, 1985), 148.
[62] See *MD*, 401b.
[63] See *MD*, 334a.
[64] See *MD*, 151a.
[65] See M. Gorea, 'Trois nouvelles coupes magiques araméennes', 75–76.

as **b-magalta ḏ-mia**[66] in *Qmaha ḏ-Ṣir Sahria* which is actually a scroll and can be compared to **magalta ḏ-ṭabia** 'scroll of gazelle(-skin)' on some phylacteries (*Zarazta ḏ-Ptahil*[67]; *Šapta ḏ-Pišra ḏ-Sumqa;*[68] *Zarazta ḏ-Hibil Ziua;*[69] *Šapta ḏ-Pišra ḏ-Ainia,*[70] and so on). This was also mentioned in *Zarazta ḏ-Hibil Ziua* (lines 885–886) as **qmaha ulmiška ḏ-ṭabia** 'amulet and on the parchment of gazelle'. Such occurrences presumably show the source of the Mandaic bowl published by Maria Gorea as well as ĀM.4 in which **ṭabia** was changed to **mia**, to copy and write on the bowls but at the meantime the first part i.e., **mglata** remained. The other possibility is that **mia** in **mglata ḏ-mia** means 'entrails, intestines, gut, bowels'[71] (< mʿayyā) rather than **mia** 'water'[72] (< mayyā).

L.58: **anušai** is also attested in Aramaic amulets B3:5 **מאדראפרי בת אנושאי** 'Māh-Ādar-Afrāy/Āfrī(d) daughter of Anušay'[73] as well as Mandaic Pognon 7:5 **anušai pt mhindukt** 'Anušay daughter of Mahinduḵt'.[74] **pt** 'daughter of' is written as **pat** which is a rare variant. **liluia** may be a variant for **lilia** 'night' and should be read as **lilōy** (Cf. Dadoy, Duḵtoy, Farroḵoy, Inoy, Mihroy, Miškoy).

[66] The Comprehensive Aramaic Lexicon, 'Ṣir Sahra: Qmaha D-Ṣir Sahra' prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74715&sub=0&cset=M (line 69)

[67] The Comprehensive Aramaic Lexicon, 'Phylacteries (zaraziata)' prepared under the direction of Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74714&sub=05&cset=M (lines 193 & 197)

[68] The Comprehensive Aramaic Lexicon, 'šapta DPišra Dšumqa' prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74705&sub=&cset=M (lines 316–317)

[69] The Comprehensive Aramaic Lexicon, 'Phylacteries (zaraziata)' prepared under the direction of Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74714&sub=05&cset=M (lines 599 & 882–883)

[70] The Comprehensive Aramaic Lexicon, 'Shapta d-Pishra d-Ainia' prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74716&sub=04&cset=M (line 499)

[71] See *MD*, 265b.

[72] See *MD*, 265a-b.

[73] See J. Naveh & S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*, 146, 149–150; Cf. Māh-Ādur-Frāy-Gušnasp, See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 109 [n.516]. Naveh & Shaked read the name as Mādar-Āfri, See J. Naveh & S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*, 147–148.

[74] See *MIT*, 162 [Bowl 4].

4.3 *Parallels in other Mandaic bowls*

- L.4:1–55 vs. Gorea:3–15.[75]
- L.9–11 vs. BM 117880:8.[76]
- L.9–11 vs. YM 2:16–17;[77] YM 3:5–6;[78] Jursa:6–7;[79] IBC 43:8–10.[80]

5. ĀM.5 (108–S)

The text on ĀM.5 is written in Mandaean script with ink on an unglazed earthenware bowl. The text in the inner part is arranged in spokes, i.e. vertically like sun rays from a large circle in the centre of the bowl and ending at its rim where the lines are enclosed by a single circle. The 'rays'—i.e., the lines of text—are not equal in length. There is no demon or painting on the bowl. The bowl is generally well preserved, however, some words especially in the beginning of the lines are not legible. It seems the writer wrote the text on the bowl with two pens or at two different times, because of the different sizes of some of the letters.

ĀM.5 contains the name of **Dādurmiṣ** son of **Pāyōy** (L.5–6 & 46–47) and his wife (?) **Amistrā**(**y**) daughter of **Lulāy** (L.7 & 48–49).

In 1999, Christa Müller-Kessler wrote about three Mandaic lead rolls in the British Museum (presumably from 4th-7th CE), which contain early forerunners of ŠPA[81] and later, she pointed out the similarity of some passages between BM 135563 (a JBA bowl in the British Museum obtained from *Kermānšāh*, western Iran) with ŠPA and in general with some parallel sections in the Akkadian incantation series

[75] published in M. Gorea, 'Trois nouvelles coupes magiques araméennes', 74.

[76] published in *CAMIB*, 107 [81M].

[77] published in O. Abudraham, 'Three Mandaic Incantation Bowls from the Yosef Matisyahu Collection', *Lĕšonénu* 77 (2014), 84 [in Hebrew].

[78] published in O. Abudraham, 'Three Mandaic Incantation Bowls from the Yosef Matisyahu Collection', 90 [in Hebrew].

[79] published in M. Jursa, 'Eine mandäische Zauberschale in Schweizer Privatbesitz', *Archiv für Orientforschung* 47/48 (2001), 146.

[80] published in G. Abousamra, 'A New Mandaic Magic Bowl', in R. Voigt (ed.) *'Durch Dein Wort ward jegliches Ding! "Through Thy Word All Things Were Made!"' 2. Mandäistische und samaritanistische Tagung* (Wiesbaden: Harrassowitz verlag, 2013), 56.

[81] See C. Müller-Kessler, 'Aramäische Beschwörungen und astronomische Omina in nachbabylonischer Zeit: Das Fortleben mesopotamischer Kultur im Vorderen Orient', in J. Renger (ed.), *Babylon: Focus Mesopotamischer Geschichte, Wiege früher Gelehrsamkeit, Mythos in der Moderne* (Berlin: SDV, 1999), 431.

named *Maqlû*[82]. James Nathan Ford has also identified a text (presumably an unpublished Mandaic bowl) that 'contains a significant parallel to the list of the eye names found in the ŠPA', while Matthew Morgenstern considered such texts to have a limited value to the reconstruction of the Mandaic text.[83]

ĀM.5 includes one of the earliest attested parts of **šapta ḏ-pišra ḏ-ainia** 'The Scroll of the Exorcism of Eyes'[84] and lines 10 to 52 of the ĀM.5 correspond to lines 501 to 525 of ŠPA attested in DC 29. Comparing ĀM.5 and ŠPA presents the process of transmission, too; some sentences in ĀM.5 are shorter than ŠPA and it demonstrates the intercalation occurred over time, e.g., ĀM.5 has only **sdima** rather than ŠPA '**sira usdima**.

[82] See C. Müller-Kessler & T. Kwasman, 'A Unique Talmudic Aramaic Incantation Bowl', *JAOS* 120:2 (2000), 164.

[83] This information is given in a lecture by Matthew Morgenstern titled 'A New Edition of the Mandaic Evil Eye Spells' in *27th International conference on Jewish studies* (Moscow, July 11–13, 2021). In this lecture, the identified text by James Nathan Ford is not clearly mentioned but presumably is a Mandaic Bowl known as D 33 written in a spiral manner and on which '*Farroḵzād* son of *Kumāy* and *Farroḵtāy* and *Sisin-Gušnaṣ* and *Māhnuš* …' can be read. It has not yet been published.

[84] First published by Lady Ethel Stefana Drower in two installments in 1937 and 1938 as: E. S. Drower, 'Shafta ḏ Pishra ḏ Ainia', *JRAS* 4 (1937), 589 ff. and E. S. Drower, 'Shafta ḏ Pishra ḏ Ainia', *JRAS* 1 (1938), 1 ff. including the transliteration and translation based on DC 21 (1935 CE which is a copy made by *Šaiḵ Faraǧ* of an MS dated 1853 CE). Michael Tarelko in 'Shapta d-Pishra d-Ainia: The Scroll for the Purging of the Eyes' worked on DC 21 as well as DC 29 (dated to 1329 AH/1910–11 CE), but this work has not yet been published. In 1998, James Nathan Ford mentioned the similar context of the text and other Mesopotamian traditions and partially translated it, See J. N. Ford, '"Ninety-Nine by the Evil Eye and One from Natural Causes" *KTU*[2] 1.96 in its Near Eastern Context', in M. Dietrich, & O. Loretz (Eds), *Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas* (Band 30), (Münster: Ugarit Verlag, 1998), 224–227; later in 2013, Erica C.D. Hunter discussed the text from a comparative view and wrote about the different aspects of it, See E. C.D. Hunter, 'Comparative Perspectives on Šapta ḏ-pišra ḏ-ainia', in R. Voigt (ed.), *Durch Dein Wort ward jegliches Ding* (Wiesbaden: Harrassowitz verlag, 2013), 117–127. This text was last edited by Matthew Morgenstern who added three other MSS in addition to DC 21 and DC 29 (The Comprehensive Aramaic Lexicon, 'Shapta d-Pishra d-Ainia' prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74716&sub=04&cset=M), including RRC 3K (1080 AH/ 1669–70 CE) and RRC 1E (1315 AH/ 1897–98 CE) from the *Rbai Rafid Collection*, as well as MS Berlin (a copy of a MS dated 1231 AH/1815–16 CE).

Fig. 8 ĀM. 5 from three perspectives; Photo by ĀM

5.1. *Text and translation*

Transcription	L	Translation
ܐܙܫ ܙ ܐܟܒܗܟ	1	In the name of Life,
ܗܠܫܥ ܐܡܨܐ	2	may there be healing
ܗܟܒܐ ܗܥܟܠ	3	to the house, the dwelling,
ܗܥܟܠ ܗܠܟܫ	4	the residence, and this building
ܣܟܟܒܐܟ ܙ ܥܝܫ	5	of *Dādurmiṣ*
ܐܒܙܗܥ ܟܟ	6	son of *Pāyōy*
^ܙܠܠ^ ܗܥ ܙܐܟܨܨܟܝܐ	7	and *Amistrā(y)* daughter of *Lulāy*.
ܗܟܗܟ ܗܟܝܟ	8	Restrained (and) exorcized is
ܐܗܗܟ ܐܥ	9	the evil eye,
^ܐ^ܝܟ ܐܒܒܟ ܐܥ	10	the blue eye. Restrained (and)
^ܐܗ^ܫܟ ܐܥ ܐܗܐܐ	11	expelled is *Tāzātā*, the blinking eye.
ܗܐ ܐܟ ܟ	12	Restrained is *Zāt*,
^ܐ^ܝܟ ܐܟܝܠ ܐܥ	13	the squinting eye. Restrained is
ـܠܟ ܐܥ ܗܫܐܟ	14	*Niāhit*, the corroded eye.
^ܗ^ܙܓܓ ܐܟ ܐܗـ	15	Restrained is *Šfāfit*,
ܐܟ ܐܒܟ ܐܥ	16	the diseased eye. Restrained is
^ܐ^[ܙ]ܠܠ ܐܥ ܗܟ	17	*Ṣr(ā)hit*, the hollow eye.
^ܝ^ܐܟ ܗܟ ܐ ܟ	18	Restrained is *Skakit u-Nitār*,
^ܐ^ܒ ܟ ܐܥ	19	the blackened eye.
ܡ ܟ ܟ	20	Restrained is *Sām-u-Sup*
ܣ ܟ ܐ ܐ	21	the mystery. Restrained is *Huq*
ܐ ܟ ܟ	22	*-u-Māq*, the mystery.
ܐ ܟ ܡ ܟ	23	Restrained is *Smāk*, the mystery.

Transcription	L	Translation
^ⲟ^ⲁⲕ ⲗⲥⲛⲕⲓ ⲥⲁⲓⲕⲉ	24	Restrained is *Huqṣil*, the mystery.
^ⲟⲁ^ⲕⲓⲕⲓ ⲁⲁⲕ ⲕⲇ ⲥⲁⲓⲕⲉ	25	Restrained is *ʿU-rāzā-u-Rmāz*,
ⲥⲁⲓⲕⲉ ⲁⲁⲕ	26	the mystery. Restrained is
ⲉ ⲉⲗⲛⲓ ⲟⲁⲙⲕⲁⲙ	27	the entire root of
ⲟⲥⲕⲓ ⲏⲓⲁⲙⲥ	28	darkness and black
ⲟⲥⲥⲁⲓⲕⲉ ⲟⲉⲉⲥ	29	waters. Restrained is
^ⲟ^ⲗⲗⲓⲕⲓ [85]ⲙⲓⲕⲕⲁ	30	your counsel and drowned are
ⲙⲓⲁⲁⲕⲥⲁⲙⲕⲁ	31	your thoughts.
^ⲙ^ⲁⲥⲕⲓⲉⲉ ⲙⲕⲥⲥⲉ	32	You are bound, you are restrained,
ⲙⲁⲥⲕⲓⲕⲥ	33	you are forbidden,
ⲙⲁⲥⲕⲁⲙⲕⲓ	34	you are excommunicated,
^ⲙⲁⲥ^ⲥⲁⲓ ⲙⲁⲗⲗⲓⲕⲓ	35	you are abrogated, you are shackled,
^ⲟ^ⲕⲓⲁⲙⲕ ⲙⲓⲓⲙⲕⲓ	36	and you are curbed in the name
ⲉ ⲥⲙⲥ	37	of that
[ⲟ]ⲁⲙⲥⲁⲙⲕ ⲁⲓⲓⲓⲕ	38	great *Rug* (?), the eldest
ⲙⲥⲕⲉ ⲙⲓⲓⲓⲁ ⲉ	39	of the twenty-two
ⲁⲥⲉ ⲉ ⲁⲁⲕⲓⲓⲁⲙ	40	families of the house of
ⲏⲙⲗⲗⲥ ⲗⲥⲉⲕⲁ	41	*Smāil*, the devil.
^ⲏⲙ^ⲁⲙⲥ ⲗⲗⲓⲏ	42	May the darkness be abrogated
ⲁⲕⲥⲙ [86]ⲟⲥⲙⲏ	43	and the light be victorious.
ⲁⲁⲥⲁ ⲁⲁⲙⲟⲁ	44	May there be healing
^ⲟ^ⲗⲙⲥ ⲁⲕⲓⲕ ⲁⲁⲥⲕ	45	for the house, the dwelling, the residence,
ⲥⲥⲕⲓⲓⲁⲕ ⲉ ⲏⲙⲕⲓ	46	and the building of *Dādurmiṣ*
ⲟⲉⲉⲁⲙ ⲕⲕⲉ	47	son of *Pāyōy*
ⲁⲙ ⲁⲕⲁⲙⲥⲁⲓⲁ	48	and *Amistrā(y)* daughter of
ⲙⲉⲁⲁⲕⲗⲁ ⲉⲗⲗⲗ	49	*Lulāy* and their children
ⲁⲁⲁⲕⲕⲁⲙ ⲟⲉⲥⲙⲉⲓ	50	males and females.
ⲟⲉⲥ	51	The Life
ⲙⲙⲟⲓ	52	(is) victorious.

5.2 *Commentary*

L.5, 46: **Dādurmiṣ**[87] is an Iranian name composed of MP **dād** 'given/created'+ **(h)urmiṣ** 'Hormizd' which means 'given/created by Hormizd', cf. Dād-Manda[88] 'given/created by Manda'.

L.6, 47: **Pāyōy**, is an Iranian name and a hypocoristic form of OIr. **Pāyu-* (Av. *pāiiu-* 'protector'). Another derivation of this stem

[85] ŠPA:513 ⲙⲉⲁⲗⲁⲕⲁ

[86] ŠPA:520 & 522 ⲟⲉⲙⲓⲁⲙ

[87] See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 72–73 [n.292].

[88] M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection' 111 [in Hebrew].

is **Pāyu-ka-* which attested in Bactrian documents as παιοκο from Afghanistan[89] and as *Paiukku* in Neo-Assyrian documents from Iraq.[90]

L.7, 48: **Amistrā(y)** may be a semitic name and combination of Aramaic *amat* 'servant (f.)'+ *'str'* 'Ištar' or 'goddess, female spirit' and together means 'maidservant of Ištar/goddess'[91]. It is also attested in Moussaieff 24:10 '**mstar**[92] as well as BM 91775:10 & BM 91779:6 as **zanai amat** '**str** *Zanay amat istar* 'Zanay maidservant of Ištar/goddess'.[93] Mandaic ܐܣܬܪܐ, which is common in Mandaic incantations corresponds to JBA **איסתרא**.[94] The assimilation of *t* of *amat* is also attested in BM 91775:10 & 16 as **amašamiš** *Amaššamiš* 'maidservant of Šamiš'.[95]

Other possibility is the relation of **Amistrā(y)** to an Iranian name of OP origin i.e., **Amāstrī-* which attested in Greek Ἀμηστρις and possibly has a relation to NB/LB **A-mi-is/si-ri-**' and either means **ama-* 'strong' + **strī-* 'woman' or **ama-* 'strength' + **srī-* 'beauty' and then respectively 'a strong woman' or '(a female who have) strength and beauty'.[96]

L.7, 49: **Lulāy**, Cf. **lulita** the name given to *Simat-Hiia.*[97]

L.8: '**šrit** vs. ŠRA I 'to exorcize'.[98]

L.15: **špapit** drives from ŠPP I/ŠUP II 'to crawl, creep'[99] rather than ŠPP II/ŠPA I 'to be quiet, smooth, clear, at ease; to cleanse, purify; to relax',[100] (Cf. mšpwpty & špwpty 'crawler' as a name for some demons).[101]

[89] See N. Sims-Williams, *Bactrian Personal Names* (Vienna: VÖAW, 2010), 113 [n.363].

[90] See R. Schmitt, *Iranische Namen in semitischen Nebenüberlieferungen* (Vienna: VÖAW, 2009), 118–119 [n.100].

[91] This name is attested from Old Babylonian period, e.g., in a contract from Sippar-Yahrurum, a woman named *Kunutum* dedicated her daughter to *Ištar* and named her GEME$_2$.*iš$_8$-tar$_2$* 'Amat-Ištar' (CDLI P386504). Cf. Abdi-Ištar 'servant of Ištar'.

[92] M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', 111 [in Hebrew].

[93] See *CAMIB*, 115, 116 [86M & 87M].

[94] See J. N. Ford, & M. Morgenstern, *Aramaic Incantation Bowls in Museum Collections*, 77 fn.285.

[95] See *CAMIB*, 115 [86M].

[96] See R. Zadok, 'Old Iranian anthroponyms and related material in Late Babylonian', *Revue d'Assyriologie et d'archéologie Orientale* 98 (2004), 109–110.

[97] See *MD*, 233a.

[98] See *MD*, 474a.

[99] See *MD*, 472b.

[100] See *MD*, 471b, 472b.

[101] See J. N. Ford, 'Notes on the Mandaic Incantation Bowls in the British Museum', *Jerusalem Studies in Arabic and Islam* 26 (2002), 249–250.

L.30: **mb(a)ṭia** drives from BṬA/BṬY 'to sink'[102] and possibly along with 'thought' means 'to be drowned/sunk in thought', not to represent 'the deep thought' but 'pensiveness' and even 'melancholy'. The other possibility is a scribal error for *mbaṭalia* 'abolished'.

L.38: Instead of ࡊ࡝ࡏ࡝ࡊ *rišaga*, which according to Matthew Morgenstern is used in five known MSS of *šapta d̲-pišra d̲-ainia* (including DC 29, RRC 3K, DC 21, MS Berlin, RRC 1E),[103] ĀM.5 used ࡊ࡛ࡊ**rugrba**, which may be an equivalent to the earlier word. Ethel S. Drower assumed that *rišaga* 'chief-lord' was a compound of the Mandaic *riš* 'head' and Persian *aga* /āḡā/ 'lord, master',[104] but this appears to be incorrect. **rugrba** may be a compound of *rug* (?) and Mandaic *rba* 'great'.

5.4. *Parallels in other Mandaic bowls*

- L.10–52 vs. *ŠPA* L.501–525 of DC 29.

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ABBREVIATIONS

OIr.	Old Iranian
MP	Middle Persian
ŠPA	Šapta d̲-Pišra d̲-Ainia
MIT	See E. M. Yamauchi, *Mandaic Incantation Texts* (Michigan: American Oriental Society, 1967).
MD	E. S. Drower & R. Macuch, *A Mandaic Dictionary* (Oxford: Clarendon Press, 1963).
CAMIB	J. B. Segal & E. C.D. Hunter, *Catalogue of the Aramaic and Mandaic Incantation Bowls in the British Museum* (London: British Museum Press, 2000).

[102] See *MD*, 58a.

[103] The Comprehensive Aramaic Lexicon, 'Shapta d-Pishra d-Ainia' prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74716&sub=04&cset=M (L.519 of DC 29).

[104] See *MD*, 434b; E. S. Drower, 'Shafta d̲ Pishra d̲ Ainia', *JRAS* 4 (1937), 610 fn.3.

APPENDIX. DRAWINGS OF THE ĀM MANDAIC BOWLS

The following drawings were created by Leylā-Sādāt Saǰǰādī Hezāve and kindly given to the author by Zohre Moḥammadyān Moḡāyer (Katāyun) of ĀM.

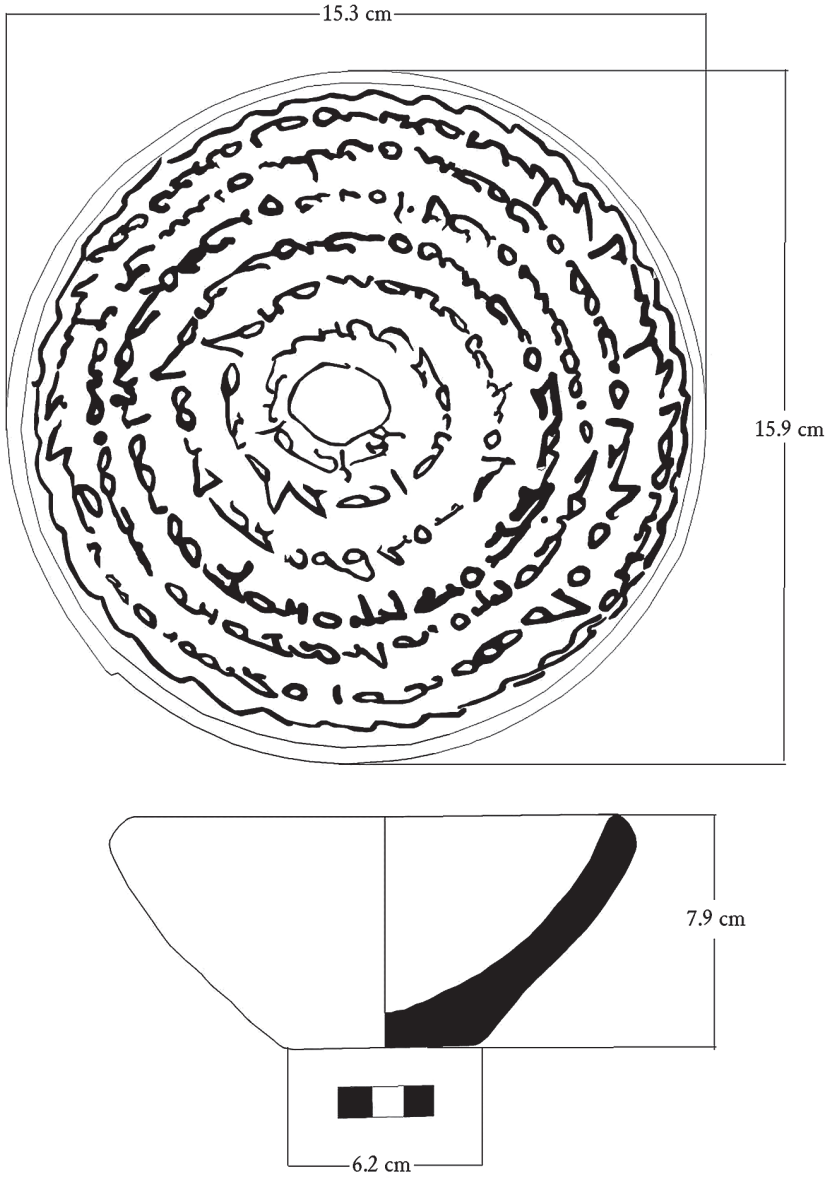

Fig. 9 sketch of ĀM.1 (627–S)

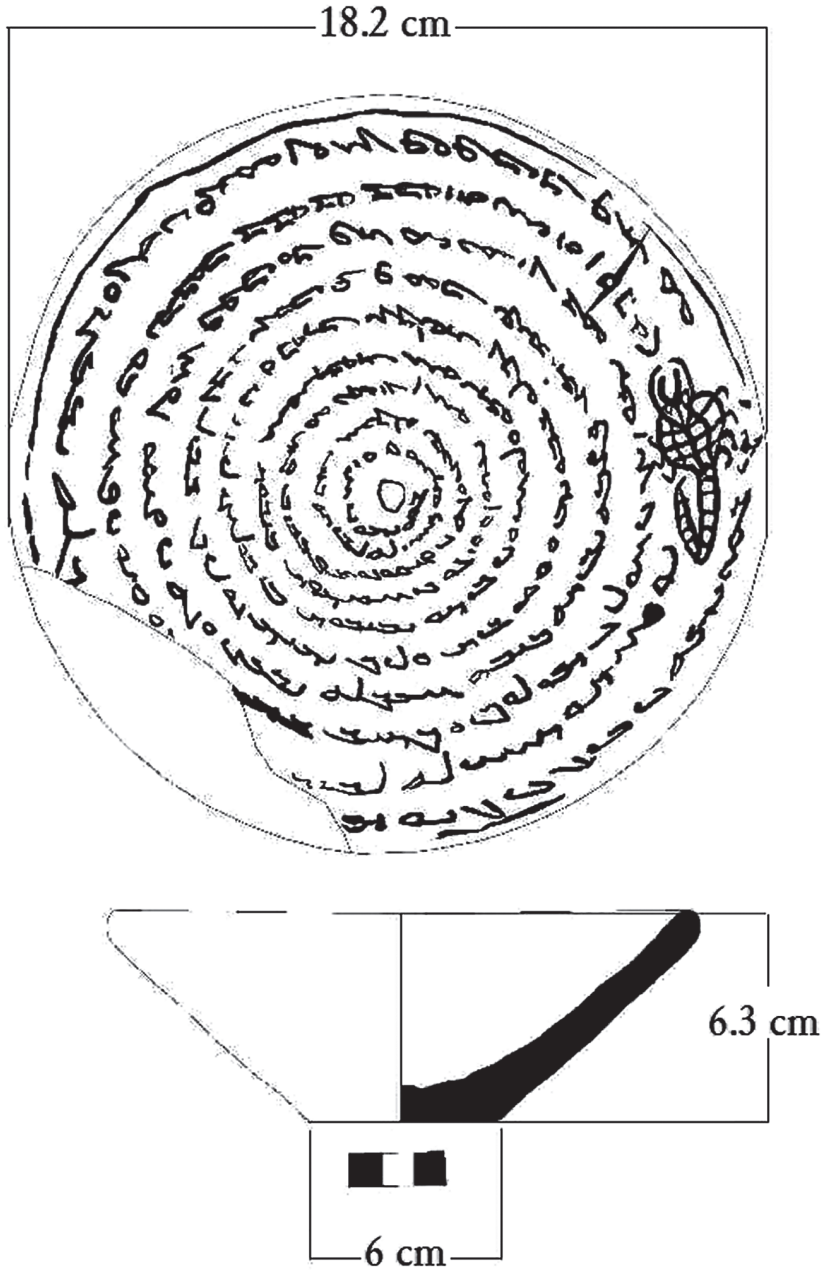

Fig. 10 sketch of ĀM.2 (626–S)

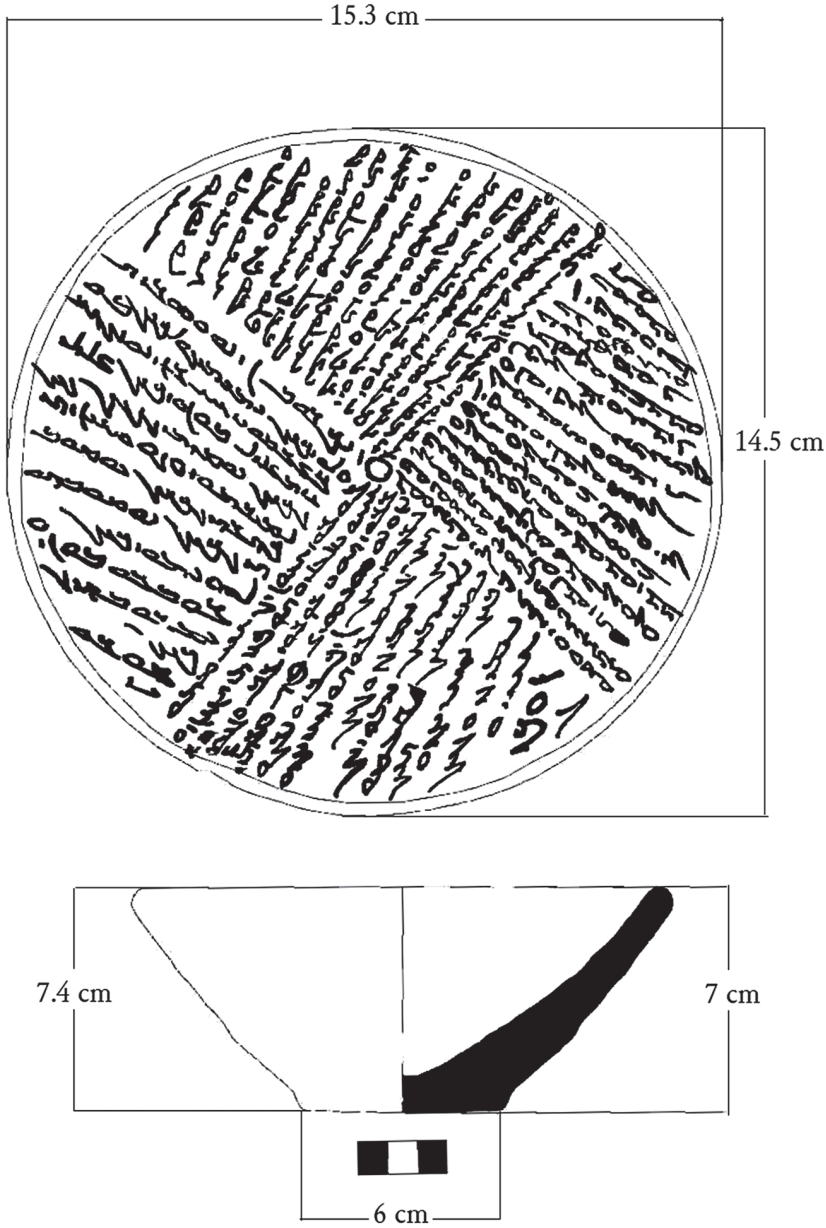

Fig. 11 sketch of ĀM.3 (110–S)

Fig. 12 sketch of ĀM.4 (109–S)

Fig. 13 sketch of ĀM.4 (109–S)

Fig. 14 sketch of ĀM.5 (108–S)